

# THE JUVENILE INSTRUCTOR.

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VOL 1.

## Poetry.

[For the Juvenile Instructor.]

### A PRECIOUS JEWEL.

There is a precious jewel,  
Of youth and beauty rare;  
And one that's not too costly  
For every one to wear.

Of all the golden treasures  
Which kings and princes boast,  
This single, lovely jewel  
Is worth, by far, the most.

Inward, as well as outward,  
This jewel must be hung;  
And when the lips are open,  
Should ornament the tongue.

No one should be without it,  
Either on land or sea;  
But keep it ever with you,  
Where ever you may be.

If children learn to value  
This jewel, when they're small,  
They're pretty sure to prize it,  
When they are large and tall.

And when the heart and bosom,  
This jewel shall encase,  
The tongue conveys its lustre,  
And beautifies the face.

It is a gem of friendship  
Emboss'd with confidence—  
A shining badge of honor,  
Untrammel'd with pretence.

Its name—can no one guess it—  
This prize for age and youth?  
I'll tell you! Can you speak it?  
It is not hard—'tis Truth.

E. R. SNOW.

### A COURAGEOUS REFORMER.

The following is an instance of courage and faithfulness, on the part of Hugh Latimer, Bishop of Worcester, one of the Protestant Reformers. Having one day preached a sermon before King Henry the Eighth which had displeased his majesty, he was ordered to preach again the next Sunday, and to make an apology for the offense he had given. After reading his text, the Bishop thus began his sermon: "Hugh Latimer, dost thou know before whom thou art to speak to-day?—to the high and mighty monarch who can take away this life if thou displeasest him. But then, consider well, Hugh: dost thou not know from whence thou comest? upon whose message thou art sent? Even by the great and mighty God, who is everywhere present, who beholdeth all thy ways, and who is able to cast thy soul into hell! Therefore take heed that thou deliverest thy message faithfully." He then proceeded with the same sermon which he had preached on the previous Sunday, but with considerably more energy. When the sermon was ended, the court was full of expectation to know what would be the fate of the fearless and plain-dealing reformer. After dinner, the king called for Latimer, and with a stern countenance asked him how he dared to be so bold as to preach in such a manner. He replied, his duty to his God and his prince had enforced him thereto, and that he had merely discharged his duty and his conscience in what he had spoken. Upon which the king, rising from his seat, and taking him by the hand, said, "God be thanked I have so honest a servant!" Latimer feared not the face of any man; but he walked humbly and faithfully before his God. In one of his letters he says, "It is not I, without God's mighty, helping hand, that can abide the brunt; but I have trust that God will help me in every time of need."—[Selected.]

## CHRISTOPHER COLUMBUS.

[For the Juvenile Instructor.]



CHRISTOPHER COLUMBUS, the discoverer of America, was born in Genoa, Italy, about the year 1446. He was of humble but respectable parents, his father being a woolcomber. When about fourteen years of age he went to sea, and, after years of experience as a sailor, he became a skilful navigator. At that time nothing was known of America by the nations of Europe, although they knew of and traded with the East Indies. Columbus believed that by sailing westward a passage could be found to the East Indies, without sailing round the continent of Africa. He was a religious man, and believed that he was destined in the hands of the Almighty to make important discoveries by navigating westward. He applied to several governments for assistance, but without success, until after the exercise of great patience, and perseverance in overcoming difficulties which would have discouraged any ordinary man, he received assistance from Ferdinand and Isabella, the monarchs then reigning in Spain. On the 3rd day of August, 1492, he sailed on his first voyage of discovery with three small vessels, only one of which was decked, and about ninety men, mostly sailors.

Columbus had great faith, for though he had launched forth on an unknown sea, with three small barks, manned by superstitious men who several times were about to mutiny, or rebel against him, and though he met difficulties of a nature to make

most men give up the project, he kept steadily on, and on the 12th of October, 1492, he landed on one of the Bahama Islands, which he named San Salvador. He had succeeded. He had discovered land to the westward. And he returned to Europe where honors were heaped upon him.

In a second voyage he discovered others of the West India islands. On his third voyage, he landed on the coast of South America. Enemies worked against him in Europe,

while he was in the New World, as the land of America was called, and after a fourth voyage he returned to Spain, worn down in mind and body, by the injustice done him in consequence of the efforts of his enemies, and died on the 20th of May, 1506.

Christopher Columbus was undoubtedly inspired of the Lord for the prosecution of the work which he accomplished. He opened up a New World to Europe, and brought to view the land which God had for ages reserved for the establishment and building up of his Kingdom.

Nephi, in vision, inspired by the Spirit of God, saw the discovery of this continent, and recorded it. The passage will be found on the 24th page of the Book of Mormon, and reads as follows:—"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters even unto the seed of my brethren who were in the promised land. And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise."

Thus did the Lord, through His servant Nephi, more than fourteen hundred years ago, foretell the discovery of this continent by the coming hither of many people from Europe and other parts of the earth.

The trials of life are the tests which ascertain how much gold is in us.

A cheerful spirit makes labor light and sleep sweet, and all around happy, which is much better than being only rich.

Learning refines and elevates the mind.

Every one knows that there are many things which he could not accomplish; yet no one knows what he actually can do until he has made the attempt.



## Biography.

JOSEPH SMITH, THE PROPHET.

(CONTINUED.)



HERE were several persons present at the organization of the church who became convinced of the truth of the work which was being established, and who went forward and were baptized.

On the 11th of April, 1830, Oliver Cowdery preached the first public discourse, that was delivered by any member of the church, at the house of Mr. Whitmer, Fayette. After that Brother Joseph and the other Elders preached at various places, and were successful in bringing many to the knowledge of the truth, who were baptized. Thus the church began to grow and to increase in numbers and strength, many witnesses being raised up by the power and Spirit of God, who received knowledge for themselves as Joseph had.

Joseph himself continued to increase in faith and power. Many revelations were given to him by the Lord on doctrine and principle, and respecting the organization of the church and the manner of doing business; and he became very wise in the things of God, so wise that no man, however learned, had power to confound him. The sick were healed and the devil was cast out of many persons by the power of the Holy Priesthood. But these manifestations of the power of God had the effect to arouse the devil and wicked men to hate and persecute Joseph and the Saints. And there was a feature connected with these persecutions to which we wish to call the attention of our little readers. The men who were the most violent in their conduct and who never ceased to stir up strife and hatred among the people against Joseph, were men who belonged to some of the so-called Christian churches, and professed to be very pious, and many of them to be preachers!

In the fall of 1830 a warrant was sworn against him by those religious characters, and he was arrested on the charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, etc. And the charges were made because he and the other Elders preached the gospel and baptized the people. This was the first of a great number of arrests and trials to which Joseph was subjected by the wicked who sought to entrap him and destroy his influence. The most frivolous testimony was given against him at the trial. As an illustration of the spirit many of those people manifested towards him, we need only record his treatment on the occasion of his second arrest. The constable had taken him to a tavern and gathered in a number of men to look at and deride him. They abused, ridiculed and insulted him, and spit upon him and pointed their fingers at him, saying, "prophecy, prophecy."

Children, by turning to the new Testament, Matthew 26 chap., 68 verse, you will see that the wicked Jews did the same to Jesus when they had him a prisoner before they crucified him. Joseph was innocent of any wrong; he was only doing what the Lord had commanded him. But if they would persecute and kill our Lord and Savior Jesus, the Master of the household, they would be sure to persecute Joseph, who was one of the household.

The accusers of Joseph could not sustain their charges against him and he was discharged by the courts before whom he was tried—the Spirit of the Lord resting down powerfully upon the men who came forward to defend him before the courts,

and enabling them to confound his enemies and their lawyers.

Joseph had considerable trouble in those days with the brethren, because of their lack of understanding and hardness of heart. He had to be on the alert all the time to guard the flock against the evil influences that were around them. Hiram Page had obtained a stone, through which he had obtained revelations concerning the upbuilding of Zion and the order of the Church, etc., which was opposed to the true order as revealed by the Lord. The Whitmer family and Oliver Cowdery, as well as some others, believed in Page's revelations; but Joseph, after receiving the word of the Lord on the subject, succeeded in convincing them of their error, and they renounced the stone.

About the time of the conference in the fall of 1830, many of the Elders manifested a great desire to inquire of the Lord respecting the remnants of Israel—the Lamanites, or, as they are commonly called, Indians. They hoped that the time had come when the promises of the Almighty in regard to that people should be accomplished, and that they would receive the gospel and enjoy its blessings. The Lord called Oliver Cowdery, Peter Whitmer, jun., Parley P. Pratt and Ziba Peterson to go on a mission to the Lamanites. These Elders traveled and preached by the way from New York to Missouri, and were the first members of our church who had the privilege of standing upon the land which was afterwards designated by the Lord and consecrated as the Centre Stake of Zion—where the great Temple and City are to be built. The place was then, and is still known by the name of Independence, Jackson County.

## THE STORY OF DANIEL.

(For the Juvenile Instructor.)

The king commanded the prince of his servants to go among all the Jews who had been carried into Babylon, and choose out some of the wisest and the handsomest men he could find; such as had been to school and were the best scholars, and had read many good books,—such as could be taught in all the learning and the language of the people in Babylon. The language which the Jews spoke was called Hebrew, and that of the people of Babylon, was Chaldean.

The prince of the servants went and did as the king told him to do, and he chose the wisest, the most learned and the best looking men he could find among the captive Jews. One of these was Daniel the prophet, and he had three friends with him—their names were Hananiah, Mishael and Azariah. It was a great comfort for Daniel to have three good men, who were his true friends, with him, while he was far from his home, and in the midst of strangers. They prayed together and asked God to put it into the hearts of the great men of Babylon to treat them kindly, and as the servants of God should be treated; and God heard their prayers, and He gave them favor in the eyes of the king's prince, so that he loved them and was very kind to them.

The king wanted them to be taught a great many things, and have their minds filled with all kinds of wisdom and knowledge, and to be fat and fair and beautiful in their persons, so that they would be ornaments in his grand and splendid palace; and it took three years time to prepare those men to come into the presence of the king.

The king told the prince, who selected those men, to give them a part of his own meat to eat, and some of the same wine as he drank, but when it was set before Daniel and his three friends, they refused to partake of it, for it was a part of the religion of the Jews, not to eat swine's meat and no true Jew will eat it now. So Daniel asked the

prince that was over him, if he would not excuse him from eating the king's meat, and drinking the king's wine; for Daniel was true to his religion, and he feared to displease God more than he feared the great haughty king of Babylon.

The prince of the king's servants was getting acquainted with Daniel and he loved him and wished to gratify his feelings by granting his request, but he was afraid of the king and dare not disobey him for fear of losing his life. The other Jews, all but Daniel and his three friends, ate what was set before them, and did not honor their religion as Daniel did; and the prince thought that those who ate the king's rich food and drank his wines would look a great deal better than Daniel and his friends; if they should eat simple food and drink nothing but water. He was a gentle and did not know anything about the God that Daniel worshipped, and did not realize that the Spirit of the Lord makes the countenance of man beautiful.

Daniel said to Melzar, the man that the king's prince had appointed to wait on Daniel and his three friends, "Now try us for ten days, and let us not eat anything but pulse, and not drink anything but water; and at the end of the ten days, look upon us, and look upon those Jews who have eaten the king's food, and judge for yourselves whether we shall eat our own food or that of the king's." Melzar consented to what Daniel said, and let them try the pulse and water for ten days; and at the end of ten days, they looked fatter in flesh and fairer in countenance than those of their brethren who ate their portion of the king's meat. Melzar did not let the king know what he did, for fear of his anger, but after this, he was not afraid to let Daniel and his friends eat pulse, which is a mild food. It is something like peas or beans, and they had it cooked in a kind of soup, and God blessed it to their use, and God gave them great knowledge and great wisdom and skill, and the Lord taught Daniel many things by visions and in dreams, and he gave Daniel the gift of the interpretation of dreams.

When the three years had expired, which it took to prepare the men whom the prince had selected out of the captive Jews, he brought them all in to the presence of the king Nebuchadnezzar; and the king looked upon them, and he talked with them, and among them all, there was not one found equal to Daniel and his three friends—not one so wise and not one so beautiful, and so the king chose them to stand before him—to come into his magnificent court. And the king could not find any, in his whole dominion, who knew as much as those men.

In those days, the gentile nations consulted astrologers, magicians and soothsayers, instead of seeking to the Lord, for they did not worship God, and did not know anything about true prophets; and when the king asked anything that Daniel did not understand he asked the Lord and He revealed it to him, and in this way Daniel got greater knowledge than those who did not serve the true and living God.

(TO BE CONTINUED.)

Never be idle. If your hands can not be usefully employed, attend to the cultivation of your mind.

Keep good company or none.

Make few promises.

Live up to your engagements.

Good company and good conversation are the very sinews of virtue.

Never listen to loose and infidel conversation.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Ever live, misfortune excepted, within your income.

Earn your money before you spend it.



# The Juvenile Instructor.

GEORGE Q. CANNON,.....EDITOR.

APRIL 15, 1866.

## LITTLE JOHN AND HIS VISIT.



OW very gratifying it is to see faith manifested by little boys and girls! There are a great many children among us, who learn when quite young to call upon the Lord in faith for the things which they need, and when this becomes a fixed and settled habit with them, they will grow up to be men and women who will have great knowledge of God.

We were conversing with a little boy the other day, and were much pleased to hear him describe in his simple way a visit that he had made to a settlement about thirty miles distant from his home. The weather was very stormy, and there was some anxiety felt about getting back home. The little boy's name was John. He heard one of the teamsters remark, before they started to return, that the road was so very bad that it was almost impassable for teams, and he did not think they could get back without difficulty, and they might probably be compelled to stop.

"But," said John, in relating to us the incidents of the journey, "when I heard him say that, I prayed to the Lord to bless us and the team that we might reach home safely; and we did not stall once, although other teams that were traveling with us stuck in the mud, and we reached home in good time."

It is in simple things of this kind that faith can be exercised by children with happy effects. John having had his prayer answered in this matter will have confidence to ask the Lord again, and, if he continues to thus pray unto the Lord, by the time he grows to manhood he will know that his Father in heaven will not refuse him any thing that he may ask in righteousness.

## INQUIRIES AND THEIR ANSWERS.

We have received a communication from our valued contributor, Elder Wm. H. Shearman, making several inquiries, for his own and others' benefit, which we take pleasure in answering. That our answers may be understood, we have placed them in brackets next to the questions.

EDITOR JUVENILE INSTRUCTOR:

As your valuable and interesting little paper is designed particularly for the benefit of the juveniles of this Territory, perhaps you will have the kindness to answer a few questions upon subjects which affect their welfare.

Do you consider Sunday Schools beneficial?

[We think Sunday Schools of such great benefit that every person who has the future prosperity of Zion should take an interest in them.]

If so, should they not be established in every settlement of the Saints?

[No settlement should be so indifferent to the progress and welfare of its children as to neglect so important a means of education as the Sunday School.]

From which would children be likely to derive the most benefit—listening to instructions to adults which they cannot comprehend, or by attendance at the Sunday School where truth is simplified to their understanding?

[Of course, children will obtain the most information from addresses and instructions especially adapted to their capacities and wants. After

awhile, it will be found that their attendance at the Sunday School has prepared them to go to meeting and understand the teachings which are given.]

Is it wise to expect or require children to remain during a two hours' meeting for adults, after they have been confined in their Sunday School?

[This depends altogether on the strength and capacity for endurance of the children. As a rule, we would scarcely think it wise for young children to be subjected to such trials of their patience, as they might have a tendency to make the service of God irksome to them, and inspire an aversion that might be difficult for them to overcome in after years. In Europe, however, we have frequently seen the children marching in a body, with their teachers, from their Sunday Schools to their Churches and Chapels, and we believe it is the general practice in many places. It is said that this course with children confirms them in the habit of going to meeting.]

As Sunday Schools are for the benefit of children, would it be better to hold them at a time which would secure the attendance of the greatest number of children, rather than to have a very few present at a less seasonable hour,—at least until they became so interested that they would come at any time?

[It would be better to hold Schools at the most seasonable hour; but, still, they should not be held at the regular time of meeting for adults, if possible to meet at any other time. If parents and children take the interest they should in Sunday Schools, schools can be held, without any inconvenience, so early in the morning as to be ended by the regular time of meeting.]

Can there be a more noble or important sphere of usefulness, for males or females, than is to be found in endeavoring to instil principles of truth into the minds of the young?

Are not those who labor to teach and save the children of their own households and neighborhoods doing as much good and deserving of as much honor and gratitude as those who go on foreign missions to try to benefit people they never saw or knew anything about?

[The instruction of the young is a truly noble employment, and one which is not beneath the attention of the most exalted minds. Those who, through their teachings, are the means of saving their own households and the children of their neighborhoods, are deserving of more honor than if they were to "compass sea and land to make a proselyte." Were we to convert hundreds of people in foreign lands, and neglect our own children, we would still be under condemnation.]

Would not a carefully selected library for every Sunday School in the Territory be a great blessing to both children and parents?

Can not concert of action be effected among all our Sunday Schools—by the formation of a S. S. Union, or some other means—in order to secure the best and greatest variety of books for libraries, rewards, tickets, etc., at the cheapest rates?

[A carefully selected children's library would be very desirable for every settlement and ward, and we think concert of action can be secured for the accomplishment of this object. We have a plan that we shall propose in time for action this next year. In the meantime, we should be pleased to receive ideas and suggestions, on this and kindred points, from teachers and others who take an interest in the welfare and advancement of the young.]

[For the Juvenile Instructor.

## Voices from Nature.

### THE TELESCOPE.

Equal to Christopher Columbus in spirit, unfaltering perseverance in the pursuit of his plans, and suffering through the ignorance and ingratitude of his age, Galileo Galilei, an Italian astronomer, the inventor of the Telescope, has written his name

with unfading letters in the record of human progress, by opening to our astonished sight the wonders of the heavens, which, without his invention, would have remained forever a sealed book to many, and astronomy could never have become what it is called now—the queen of the sciences.

Probably the most of my young readers have seen a spy glass or a common field telescope; this is the smallest form of this "key to the heavens," and scarcely of any use in searching among the stars; for the telescope of the astronomer, of which there are various kinds, is a very complicated instrument, the proper use of which requires considerable judgment and knowledge. The largest telescope ever made was that of Sir John Herschel, an English astronomer during the last century, which was about a hundred feet long and wide enough for a man to creep through. It was so placed that it could be pointed to any part of the heavens by means of wheels as easily as a man points a gun.

Now, I would not worry my young readers with a description of those things, nor of the way in which the astronomers pursue their tedious and laborious studies, which require all the energy and perseverance of a noble mind to bring it to even a very moderate degree of efficiency. But their labors are indispensable in the great work of light, freedom and truth. A few of the sweetest dainties however, from their garden, which they have toiled for centuries to cultivate, I will bring before you, that you may, with me, realize the truth of the saying of the Psalmist; "The heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

In looking up at the heavens you are apt to say that all the stars are very much alike, only some shine a little brighter than others, and if a comet would not appear once in a while with its long tail, there would be no variety to be seen up there. But a glance through the telescope would show you at once sights you never dreamed of. You will sometimes see two stars close together, where the naked eye will show you only one, one of them moving around the other; or three thus together, or even four, and some of them of different colors; you will see objects like little white clouds, which in some cases have been supposed to be original matter just commencing to gather, being therefore a world in its first stage of creation; or again, where such clouds have concentrated already so as to have a little star in the center, surrounded by shining matter of various forms, which by and by may perhaps condense itself into planets; or you see another large cloud of light which by closer observation appears to consist of millions of stars clustered together in the fashion of a spider's nest; or like the large star-cloud of the Orion, which varies in intensity of light in many places, being concentrated into a star in some, or entirely dispersed leaving an empty black spot in others. There are places on the heavens, where there appears to be neither star nor light of any kind, being perfectly black; and even very large bodies are for various reasons presumed to exist without any light whatever, around which suns like ours revolve, like our dark planets around the shining sun, being therefore quite the opposite case. But the strangest thing of all is that you do not see any of these things as they really are now, but as they have been a long time ago—some thousands, some, perhaps, millions of years ago—just as the light needs time to reach us from those far distant regions; and the people upon them, if they could see our earth, would not see it as it now is, but as it looked just as long a time ago. Therefore, the heavens tell us a portion of their own history, but only to show us the vanity of attempting to penetrate into the spaces and times of the worlds without end, known to Him alone whose wisdom fathoms them all, and whose commanding voice bears record of His power throughout the boundless universe.

K. G. M.



[For the Juvenile Instructor.]

## LITTLE GEORGE IS DISAPPOINTED.

A TRUE STORY.

Little George did not like the old nurse, for he saw her cross with a poor cripple boy, because he did not dress himself as quickly as the other boys. The boys were dressed, and began to stand two and two in the pathway, between the iron bedsteads, ready for marching somewhere. Just as the old nurse was about to give the order to march, she happened to spy little George, still undressed, watching the boys, for he did not know that the same duty of dressing himself and forming into line was required of him; besides, he was so much tickled to see so many boys all dressing themselves and standing like soldiers, without saying a word, that he never thought of putting on his own clothes.

The old nurse flew into a rage with him, pulled his hair, pinched his ears, slapped him on his back, and kicked him with her foot, until he became so frightened that he did not know what he was doing, and could not dress himself. One of the big boys had to help him to put on his clothes. When he was dressed he was rudely pushed to a place among the smallest boys at the end of the long row which was formed by them.

The day before little George had had but very little to eat; the night before he had cried himself to sleep upon a cold stone floor, without supper, and was put to bed without a mother's warm, loving, good-night kiss, and without her parting, silent prayer and blessing. In the morning the boy was weak with hunger, and instead of meeting with a smile from a kind father and mother, and from good brothers and sisters—instead of being seated in his place at the breakfast table, in his own little chair, to eat bread and milk with his own little spoon, and out of his own little cup, he was whipped by a strange woman for doing so wrong, and with no signs of any breakfast. He had been used to hardships of that kind and did not care much about it, but thought he would run away the first chance he got.

At a signal from the old nurse the boys marched, passing through a dark room and down two flights of stone stairs, when they entered a big passage, then down five or six steps into the open air.

As soon as little George got clear of the lobby and the steps, and while the head of the column of boys was going down some steps into a cellar under the main building, he broke away and ran. Being naturally a strong and healthy boy, and having lived in the open air chiefly, nearly all his days, he could run very fast, and for a long time, without getting tired or losing his breath. He was seen running away by the old nurse, and two of the big boys were sent after him to bring him back. At the front of him were buildings, but to his great joy he found an opening to the right; he quickly turned the corner, and he thought he was again free. His little heart was now light as a feather, and he ran on, but to his dismay a high stone wall stopped him in that direction. On his right at some distance was another wall with a door, which was partly open; he entered this door and found himself in a large garden. On reaching the other end of the large garden he was stopped by another high stone wall. He was captured by the two boys, and dragged back to the wash room in the cellar under the main building, where he was condemned to be punished for running away, by being stripped naked and fastened in a large tub and having a number of buckets of cold water thrown upon him.

My little reader, never try to tear yourself away from the wholesome restraint of your parents and

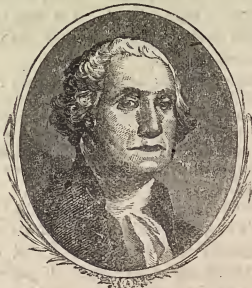
guardians. Ask their advice in all your movements. If you wish to go from home to visit your friends, seek their permission. If you wish to form fresh acquaintances, consult those whom you know to be wiser than yourself; and by your goodness, truthfulness, integrity, obedience and honesty make yourself a center where the holiest affections of the human heart may lodge, where the strongest ties of friendship may be fastened; then shall you walk in the paths of peace through a long and prosperous existence, and pass from your mortal life to immortal bliss.

UNCLE GEORGE.

(TO BE CONTINUED)

[For the Juvenile Instructor.]

## THE BOY WHO LOVED HIS MOTHER.



MANY years ago there lived, in the State of Virginia, a little boy named George Washington, who loved and honored his mother. He was very fond of the sea, and when he was about fifteen years of age he had engaged to go on board a man-of-war—that is a ship that carries cannons, and soldiers, to fight—as a midshipman. He had sent his trunk on board, and was about to follow himself; but when he turned to take leave of his mother, although she did not say a word to dissuade him from going, he saw that she was deeply pained at his leaving her and would much rather that he staid at home. So he promptly gave up his own feelings and wishes, told the men to bring his trunk back, and concluded to stay on the land as his mother wished. Instead of being a sailor he learned to be a surveyor; while still a very young man he became a Colonel in the British army, and when the war broke out between the colonies of America and the mother country, he was made commander-in-chief of the American armies, and was henceforth known as General Washington. He was a man of great perseverance, energy and powers of endurance; he never gave up to despondency, even in the darkest hour, and always had strong confidence in the justice and ultimate success of the cause he was fighting for. He succeeded, with the help of his brave soldiers, in defeating the British armies and establishing the independence of his country, the United States of America, of which he was made the first President.

Now it does not follow that George Washington became so great and distinguished a man simply because he loved his mother and respected her wishes and feelings; but we do know that God has commanded children to honor their parents, and has promised that those who do shall be blessed with long life and all that is necessary for their happiness. Besides, little boys and girls who love and obey their parents, are generally good in every other respect, and make worthy, useful and respected members of society.

Do any of our little readers want to become happy and useful men and women, and to be an honor and comfort to their fathers and mothers? "Yes," you all cry.

Then do not wait for them to tell you twice to do anything, nor pout and look cross when asked to do something that does not quite please you; but

watch your dear mother's eye, and try to anticipate her wishes and show how much you love her by trying to do what you know will please her and please God.

## Correspondence.

We extract the following from a letter from one of our correspondents:

April 14th, 1866.

Editor Juvenile Instructor:

DEAR BROTHER:—It may be gratifying to you to know that wherever your little paper has found its way it is received with delight, by both young and old, and is doing a great deal of good. My little girl calls for it to be read to her every night when she goes to bed, and I generally read it to her until she falls asleep. It will prove a most valuable auxiliary in the work of education, especially as a means of instilling a knowledge of true principles into the minds of our children, in relation to what we have been accustomed to term religious matters. May it continue to improve and prosper, until it finds its way into every family in the Territory.

TRUTH is of holy and heavenly origin; it contains the germ of immortality and most triumph; for

Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
While error wounded, writhes in pain,  
And dies amid her worshippers.

TIME is the stuff that life is made of, use it all, and use it well.

Always be good natured. A few drops of oil will do more to start the most stubborn machinery than all the vinegar in the world.

Get justly, use soberly, distribute cheerfully, and live contentedly.

LONG AND SHORT DAYS.—At Berlin and London, the longest day has sixteen hours and a half; at Stockholm it has eighteen and a half hours; at Hamburg, seventeen hours, and the shortest seven; at St. Petersburg, the longest day has nineteen, and the shortest five hours; at Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest two hours and a half; at Wanderhus, in Norway, the day lasts from the 21st of May to the 22d of July; and at Spitzbergen, the longest day is three months and a half.

## RIDDLE.

The following have correctly answered the Riddle in No. 6; the answer is Jordan River:—Wm. Grimsdell; Serge Stenhouse; Arianah Meacham; Melissa Riggs; Pauline E. Brown; Mary De la Mare; Eleanor Woodbury; Cynthia Porter; Thomas Jenkins.

## CHARADE.

BY MELISSA RIGGS.

I am composed of 12 letters.

My 7, 9, 2, 7, 9, 11 is the name of a Prophet.

My 9, 5, 3, 9, is the State in the Union.

My 11, 3, 6, 12, 6, 2, 6, a river in America.

My 6, 2, 7, is a part of the human body.

My 4, 10, 7, is what little children like.

My 1, 9, 8, is what ought to be in every family.

My whole is a person well known in America.

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